



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE LITERATURE OF PEACE.

Nor only every age and every country, but every considerable department of human effort and interest, must have its literature. Thus has there been, from time immemorial, a succession of literatures; and the world of art, and science, and labor, and Christian benevolence, is now filled, or fast filling, with literatures appropriate to each of these departments. There is the literature of philosophy, of natural science, and the fine arts; the literature of chemistry, and mineralogy, and geology; the literature of commerce, of agriculture, and the mechanic arts; the literature of law, medicine and theology; the literature of Sabbath Schools, and Christian missions, of temperance, prison-discipline, and anti-slavery.

It is curious to observe the rapid accumulations in some of these departments. If you look over the history of literary, scientific, or historical associations, you will often be surprised at the multitude of publications they have called forth. Nor shall we find enterprises of benevolence or reform much less prolific. Look at the issues, in the form of tracts and volumes, of pamphlets and periodicals, occasioned by the missionary enterprise, the temperance cause, or the efforts of philanthropists to abolish the slave-trade and slavery. Far more prolific has been the cause of religious tracts; and the Sabbath School enterprise, though not entirely devoted, like the tract cause, to the work of publication, has nevertheless created already an immense literature of its own for the young. The American Sunday School Union has issued more than 700 different works; several denominations have each published nearly as many more for its own special use; and it is estimated, that no less than 2,500 new works have, in this country alone, been, in the last twenty-five years, added in this way to the juvenile literature of our land.

The Literature of Peace may be considered in two respects; — the works issued in this specific department, and the influence diffused by this species of literature over other departments of knowledge. In both these ways has the peace movement already exerted a wide and powerful influence; and this influence is destined to a steady and permanent increase, until it shall pervade the whole world, and re-construct, on Christian principles, its wrong modes of thought and feeling on this subject.

Ever since the time of Erasmus, the day-star of the Reformation, the pioneer and prince of modern scholars, there has been a gradual increase of works in the department of peace. His *Complaint of Peace* is an admirable specimen of eloquence; and, besides the writings on this subject of Saint Pierre, and Necker in France, and of others, both in England and on the Continent, we find the Quakers, from the days of George Fox till now, making constant and valuable additions to the literature of peace. Since the commencement of organized efforts in this cause more than thirty years ago, some of the most gifted and accomplished minds have contributed to it the finest productions of their pen. If any one will look over the tracts, and pamphlets, and volumes, and periodicals of more than thirty

years' continuance, issued by the Peace Societies of England and the United States alone, he will be surprised at their number, and at the amount and variety of information they embody on this great theme.

But far the most important view of this peace literature, is its influence upon almost every other department of knowledge. We see it in theology and ethics, in political economy and international law, in philosophy and history, in poetry, eloquence, and even romance, in the pulpit and the school, in our quarterlies, weeklies, and dailies, more or less in nearly all the issues of the press. Here is its chief mission; and slowly, but surely, is it pervading, leavening and moulding the literature of all Christendom. Nor can it be arrested in this work, but must go on till every Christian nation shall have in this respect a new or thoroughly expurgated literature.

This view of our enterprise presents a vast theme; and we throw out these few hints, in the hope of inducing some of our friends, who have the requisite leisure and qualifications, to give it the full investigation and development it so well deserves.

HOW TO SECURE CO-WORKERS.

EXPERIENCE is the best teacher of practical wisdom; and more than thirty years of effort in the cause of peace have not in this respect been lost upon its friends. They have all this time been learning how to plead its claims, and promote its interests, with more and more skill and success. The mode of managing the cause in this country was for a long time somewhat different from that pursued by its leaders in England; but experience has at length brought its friends on both sides of the Atlantic into essentially the same measures for its advancement. Its advocacy has been characterized, in this country, by three peculiarities; — we have insisted much on its popular and practical aspects, on such facts and arguments as all reasonable minds would be likely to feel; we have proposed and urged the plan of superseding the alleged necessity of war by the adoption of rational, feasible substitutes, essentially the same means of justice between nations, as civilized society has provided for its individual members; and we have endeavored to popularize these simple ideas, and to enlist for their diffusion, not merely technical peace men, the associated friends of peace, but the mass of good men through the community, and all the chief engines of influence on the public mind, such as the pulpit, the press and the school. If we have done any *special* service for our cause, it has been in these ways; and we are glad to find our views adopted more and more in practice, especially since the friends of peace began in their world-congresses to bring the subject forward as a *practical* question, and to insist on definite measures for the abolition or prevention of war.

Some of us can remember years of debate to get this practical course settled; but, now that it has become the recognised basis of operations among the friends of peace through Christendom, almost everybody wonders how it could ever have been a matter of dispute or doubt.